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ABSTRACT

The issues of development, culture, education, policy, and strategy denote a global approach and raise questions regarding the contribution of education to cultural development. The misunderstood concept of development emerged from the 1960s decolonization and remains further away from the social reality in which international organizations work. Development can be perceived as a broad-ranging process involving the homogeneous interplay of economic, social, and cultural factors. Culture is principle in forming the material, the organization, and the production of symbols and thus needs a multi-dimensional approach. Education requires a global approach with the greatest possible social support and adequate teaching. A frame for educational policy suggests how to construct the cultural side: (1) a scientific culture at the peak; (2) a social culture at the base; and (3) an appropriate linguistic overlay. The strategy to achieve education contributing to cultural development requires national (intra-cultural) coordination, local (intercultural) coordination, and international (cross-cultural) coordination. Problems include the many aspects of development, various cultures and beliefs, the objectives of education, school culture, communication technologies, language culture, and scientific research. (CK)

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CONTRIBUTION OF EDUCATION TO CULTURAL DEVELOPMENT

"Education, culture and development: co-ordinated policies and strategies"

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0 - The very title proposed by the International Bureau of Education in Geneva denotes a global approach, the five elements of which, could be (re)constructed as a series of preliminary questions on "the contribution of education to cultural development", the theme of the forty-third session of the International Conference on Education: What development? In which culture? With what education? Through which policy? And driven by which strategy?

I. WHAT DEVELOPMENT?

I.0 It is not so simple to place the term "development" back on its pedestal, since the initial misunderstanding of it has intellectualized the concept, removing it further and further away from a social reality which the international organizations continue to work in yet.

I.1 The initial misunderstanding seems to go back to the 1960s, when decolonization promoted a young generation of intellectuals in former metropolitan countries to launch themselves body and soul into a well-wishing reflection in a flailing attempt to undo through "development" the material and moral damage brought about by their elders on the formerly colonized. This school, called "Third Worldist", denounced the "plundering" of the Third World, the international distribution of labour and the manifestation of a world market dominated by a handful of industrialized countries which controlled exchange rates and commodity prices. But a second school which lurked behind the first one from the very beginning finally emerged about 1985. Said to be "anti-Third Worldist", it "denounced the denouncers" and set itself the objective of ridding the Western and dominant industrial countries of guilty feelings. It denied that the Third World had any common destiny, as might have been concluded from the universal nature of its structural shortcomings. The blame for "underdevelopment" was placed squarely on the countries themselves and especially on their leaders.

I.2 This probably explains why there has been an intellectualization of the concept of "development" which has in the past preoccupied numerous university people trained in industrialized countries and still engrosses them today. Several dismiss both "Third Worldists" and "anti-Third Worldists". Given the lack of any significant co-development, they have proclaimed a joint North-South responsibility for the global imbalance. Others have done their utmost to demonstrate the theoretical aptitude of their particular discipline to sort out the problems of progress and growth most effectively. This has been the approach, for example, of "developmental" economists, sociologists and anthropologists. After a lengthy period in the forefront, the economists among them now seem to be on the defensive compared with the sociologists, who are fighting a running battle with the anthropologists. Yet others have "buried development" and have come to deny that the concept has any semantic bearing whatsoever on reality. They see it as merely the latest coinage far better suited to tub-thumping than to the higher sphere of science. It is thus to be feared that the "production of meaning", a venerated goal of academe, might become more important than "the production of bread", a vital necessity for development. Third Worldists and anti-Third Worldists may then continue their debate - without consulting the people concerned - over a concept which has for many become simply a theoretical abstraction, even though it deals with apalling realities: starvation, sickness, illiteracy - as the majority of intellectuals from Third World countries remind us by retiring from an increasingly abstract debate. They are asking themselves above all just how far, without substantial changes, the industrialized society model is applicable to their countries. They are also wondering whether new cultural dynamics are not feasible which, while taking account of a new economic and social world order, would be rooted in their own lands.

I.3 This is the intellectual climate in which, often overlapping each other, several United Nations development decades have taken place, demonstrating, nevertheless,

practical fieldwork. The "First Decade", proclaimed by the United Nations General Assembly on 19 December 1961, was based principally on an economic approach, while the "Second Decade" proclaimed on 1 January 1971 tried to incorporate social aspects and the satisfaction of basic needs. But a series of failures and a long-term evolution in thinking were required before mankind was finally recognized as the ultimate objective of development, and culture as the vehicle for personal achievement. Since the United Nations' "Third Development Decade", proclaimed on 1 January 1981, did not pay particular attention to the cultural aspect, a special decade devoted entirely to the cultural dimension of development was announced on 8 December 1986 by the United Nations and launched by UNESCO on 21 January 1988. It was the outcome of a long process which began in 1970 at the International Conference in Venice and took shape in 1982 at the World Conference in Mexico City before becoming, since 1988, the subject of numerous UNESCO projects, this organization having been assigned the comprehensive implementation of the "World Decade for Cultural Development - 1988-1997" (see United Nations Resolution 41/187).

II. IN WHICH CULTURE?

II.0 In the light of the above, it is possible to perceive development as a broad-ranging process involving the homogenous interplay of economic, social and cultural factors in time and space. Culture, in its widest sense, comes through as a prime mover patterning both material organization and the production of symbols, and therefore requiring a multi-dimensional approach.

II.1 Material organization is affected by it at all levels - both economic and social. In this way culture influences production infrastructure, governs trade and shapes behaviour, even directing peoples' choice of food and fashions of dress depending on availability, ingrained and acquired habits, and how possible rethinking is. Contrary to a widely held opinion, this cultural driving force apparently does not arise solely within one country, nor is it entirely dependent on foreign influences. It is derived from a structural compromise or formal or non-formal appropriations (or reappropriations). This is what gives rise to situations sometimes of conflict and sometimes of symbiosis, depending on the detractive or complementary nature of the compromise between endogenous and exogenous variables. If the endogenous is swept aside by the exogenous, a detractive situation leads inevitably to conflict. In the opposite case, the exogenous becomes merely a supplement and is assimilated instead of being suppressed. There are numerous examples, particularly in developing countries, where this process is plainly evident through the compromises that small traders or farmers have had to accept or have adopted, or through the organization of mutual support among family or ethnic groups.

II.2 Despite their apparent subjectivity, the same is true of the production of symbols, since it affects sets of values, the basic foundation of societies: beliefs, customs, laws, languages, dialects, etc. A classical approach would no doubt focus on authenticity and cultural identity as the unique crucible of immutable "Tradition", while movements in favour of openness and foreign influences would stress the need for "Modernity". However, in the first case, "tradition" is often equated with sterile conservatism while, in the second, "modernity" becomes a synonym for Western domination. The implied meanings then block any objective analysis. For this reason, in any attempt to deal with the production of symbols, it will probably be useful to keep to specifics, in other words the symbols on which a society and its own dynamics are founded and compare them with the universal which, in contrast, is based on values that are supposedly common to all mankind. The more neutral terms "specific" and "universal" could thus mean for the production of symbols what "endogenous" and "exogenous" are for material organization (see para. II.1 above). Indeed, the specific and the universal, if well understood, are never in opposition. On the contrary, they can complement each other. What is

antagonistic is that dominating societies usually assume that their specific symbolic productions automatically take on a universal mantle. The corollary is that some societies may exist in splendid isolation of other societies despite (and perhaps because of) their technological progress. As a result, they bring about the rejection of their own culture among the dominated societies. Yet no society alone produces intrinsic universal values. In the same way, no society can live/survive autistically nor progress either way in an uneven contest. Everything seems a matter of degree: we must strengthen the channels by which cultures are cross-fertilized but avoid the most vulnerable among them being torn apart and causing barren tensions, without, all the same, giving up the idea of "creative ruptures". These seem to be the complex prospective challenges for promoting rational cultural development.

II.3 On this point, a multi-dimensional approach, as has already been described elsewhere, leads us to consider culture as an expression of symbolic representations emerging from the unsounded depths of all man's material and intellectual, individual and social, scientific and technical output. It is based on an on-going development of sets of values, the premises or outcomes of specific and/or universal behaviour patterns and attitudes. Thus culture, in the same way as education in some respects, seems to carry out two apparently contradictory but complementary functions: static in the reproduction of symbols and models; dynamic in the questioning of those same symbols and models (see References below). The working definition that we are proposing (not for the first time) could be rounded out by that of the 1982 Mexico City Conference (see above, I.3) and proposed in the IBE questionnaire sent to Member States on 12 June 1991: "that in its widest sense, culture may now be said to be the whole complex of distinctive spiritual, material, intellectual and emotional features that characterize a society or social group. It includes not only the arts and letters, but also modes of life, the fundamental rights of the human being, value systems, traditions and beliefs; and that it is culture that gives man the ability to reflect upon himself. It is culture that makes us specifically human, rational beings, endowed with a critical judgement and a sense of moral commitment. It is through culture that we discern values and make choices. It is through culture that man expresses himself, becomes aware of himself, recognizes his incompleteness, questions his own achievements, seeks untiringly for new meanings and creates works through which he transcends his limitations." Nevertheless, the cultural processes recalled here depend upon education for their full development.

III. WITH WHAT EDUCATION?

III.0 As with culture, education also requires a global approach, but it presupposes adequate teaching and the widest possible social support.

III.1 As we have also recalled elsewhere, a global approach to education does not refer only to school and university systems, but to any action voluntary or not, by an adult or a given community on a learner or trainee to "bring him/her up" to its values or economic and social organization, or to learn ways and means to create new values facilitating adaptation to foreseen or unforeseen circumstances. Education is therefore all the imprints suffered or accepted throughout the human adventure called life. It is this process "from cradle to grave" that shapes our behaviour and attitudes towards development, according to each individual's or group's story, according to time and space. As with culture, education can play a static role limited to the simple passing-on of knowledge or, on the contrary, a dynamic role rethinking this knowledge or even both at the same time. Teaching systems, as "upbringing" systems, can in this way play a conclusive role in such a process: by accelerating or, alternatively, by slowing down trends, by making "creative ruptures" and, at the same time, by perpetuating checks and balances.

III.2 However, an education suited to such a changeable situation might well be subject to contradictions. If it is too selective, it tends to evolve towards an elitist culture based on individual promotion and competitiveness. It can probably make great strides, but it runs the risk of eventually suffering from structural isolation which would gradually turn it into a foreign body in its own environment, cut off from its origins like a tree severed from its roots. But if an education system is too open, there is the opposite danger of developing a populist culture with poor qualitative standards. There is something to be gained from reaching different social strata. Nevertheless, its cultural impact could get scattered, blunting the leading edge of inventiveness while perhaps furthering grass-roots creativity. Nearly all education systems have been confronted by this dilemma at some stage. Some industrialized countries have managed to overcome it by turning contradiction into a dialectic, and educational lags into social shortcomings to be rectified. Other countries, particularly developing ones, have not been able to come to terms with such contradictions, despite salutory efforts in some cases going far beyond those made by richer States.

III.3 The reason is that there is often no social back-up. In many cases, it is this that hinders a more dynamic cultural development based on universal education, i.e. a social education which cannot do without material backing, an inadequacy of which often stifles cultural reflection and reduces educational projects to a few bare bones. This is the situation, for example, in numerous developing countries where young people are confronted with shortages from the time they are babies. True, some of them win through and come out of the mire armed with a unique culture: that of effort and endurance. But most of them fall by the wayside in a maze of pitfalls: they can be to do with health and nutrition; emotional and psychological; economic and social, let alone educational and cultural. If these essential needs are not properly satisfied at that crucial pre-school period of life between birth and age 5 they will probably result in thwarted mental processes for which no form of teaching, even the most sophisticated, could make up for. There are cases, however, when such pitfalls do not arise from widespread deficiencies. Sometimes they are the result of acculturation which often produces a net loss. This is the way that one develops an appetite for rare imported sardines rather than local fish, however abundant; for millet flour, for thyme-flavoured aspirin, for Munich beer and mint tea, and for the television series Dallas rather than local travelling shows where folk cultures can come together. This is where the cultural dimension comes into play. It is modulated by any imposed or accepted compromises, be they detractive or enhancing, which its dynamics have struck between local and foreign cultures. The synthesis (or gap) seems to maintain or modify, guide or create, but, in any event steer (depending on the situation) not only the acquired (or not acquired) schooling culture but also eating and health habits, economic and social culture, emotional and psychological traits, and even clothing, cooking and ways of using both literal and figurative construction materials as well as the symbols on which personality is founded. At all these levels, upbringing and education play a key role in cultural development, where everything seems precarious but where anything is possible . . .

IV. THROUGH WHICH POLICY?

IV.0 Policy, in its broadest sense, may be considered the common or particular desire of a community or a State to establish the theoretical foundations for an activity apt to benefit the greatest number of its citizens, together with the provision of the practical means to implement it. Educational policy cannot therefore be any different, particularly when it is also a question of assigning to its numerous facets the overridingly important task of contributing to cultural development. It is obviously not possible to delve into all the aspects of educational policy thus defined. But it does seem necessary to suggest a three-tiered frame on which its cultural side could be constructed: a scientific culture at the peak, a social culture at the base and an appropriate linguistic overlay.

IV.1 The scientific acme. This could be mingled with a broad-based university culture. It requires on-going technological development, a vast amount of pure science and a multi-disciplinary approach to the human sciences. A vital element is the continuous development of research. However, while a large number of industrialized countries have grasped the decisive importance of research, the vast majority of countries of the South rank it low. Despite everything, a few researchers and/or university members attempt to develop scientific activity within their own countries while remaining in touch with the outside world, in the face of numerous difficulties. Others emigrate to industrialized countries and sometimes succeed, not without problems, in being sponsored by host countries to conduct high-level research on their home countries. This voluntary migration, which can also be called the "exiling of expertise", does nevertheless seem to be the hub of an informal but very effective co-operation never reckoned up in the difficult North-South relationship. On the contrary, some short-sighted econometric theories cry out against the "brain drain", equating it with "capital flight". However, financial resources and human resources bear little resemblance to each other and fortunately operate in quite different and sometimes opposing ways. Money "tucked away" in a foreign country is lost for the country of origin. On the other hand, human resources brought into contact with global scientific information become far more creative in handling international subjects as well as domestic matters peculiar to their home countries. Given the universality of science of which their is a growing awareness, it would perhaps be more defensible to regard "brain drain" - certainly in university research - as auspicious for the state of things to come in the third millennium. Even more so because this no doubt irreversible (and in any event productive) process seems consistent with the historical evolution of science whose past and future momentum is synonymous with mobility (see IV.3 below). There would be an advantage, therefore, not in blocking the exchange of the high-level researchers under this process but in helping the process along and perhaps even channelling it with institutional measures combining the North and the South. Here, transcultural common foundations (see V.3 below) would probably be advisable in order to rescue research from national bureaucracies that are sometimes incompatible with the inventiveness and freedom required for scientific culture to grow and trickle down as needed.

IV.2 Viewed from the bottom up, however, only a social culture encompassing all strata seems able to respond to the evolving nature of the scientific demands involved, which also happen to be a key element in this social culture. Indeed, both in its anthropological dynamics and in its socio-economic bedrock, it could not only promote link-ups but also lay the foundation for a more elaborate structure which, in its turn, would lead to scientific culture. On this subject, social culture obviously implies a wide range of intermediary cultures from which it draws sustenance and which it sustains in return, such as the following three typical examples: family culture, school and post-school culture. Family culture, since it is within the family that a specific and/or universal cultural awareness first takes shape. Thus, it is within the family that the first measures must be taken. This is the reason why literacy for the parents should be widely available, and not only the rudiments of numeracy and the alphabet but focusing on ethical values and elements of technology. This is the context in which school culture takes over as a continuum and not as a clean break with the local environment. Here the culture of effort, of work well done, of ethics and aesthetics can be taught, without overlooking the culture of art and of play which, in their unique and many-facetted ways, convey the full depth of feeling and sow the seeds of creativity. Here, the comparative history of civilizations and literatures could play a role as important for intercultural awareness as that of the social sciences, political and domestic economy, mathematical logic, and physical and biological properties. Post-school culture should not be forgotten either. It often takes the form of widespread networks of "fringe" cultures stretching from the public domain to that of religion. The momentum conveyed is not entirely negative. Rather than being suffered, they could be positively assumed in order

to avoid the breakdown of cities and urban centres and to develop a culture of solidarity. Finally, at all these levels and conveying the whole, there is language culture which deserves, in the same way as scientific culture, special attention.

IV.3 There is no getting away from language culture. It alone permits every hope, but it is also the synthesis of contradictions. It is the cultural base upon which everything can be constructed, but also the Achilles heel which might bring the whole thing down. It is the primary indicator of identity though the only one, a task it shares with a wide range of expressions inherent in various behaviour patterns and social attitudes, religious beliefs, culinary practices and architecture, music and painting. Thus, longitudinal research conducted in various countries, particularly in North Africa, which for us has turned out to be most fruitful, led us to question the idea of multi-lingualism as a necessary condition for cultural pluralism. Several cultures often share the same language and, conversely, several languages sometimes reflect the same culture. The same could be said about the concept of the "mother-tongue", about which some questions could be posed. A mother's way of speaking permeates a personality, but, from the moment this language passes from its original orality to scholarly writing, it seems to lose its basic "maternal" character. In many developing countries, nearly all the experiments encouraging mother-tongues to be used among a multitude of written languages at school have ended in failure. Yet a single unifying language, as long as it is a local one, could become an efficient vehicle for writing - this is often the weak link in an education system, leading to devastating drop out. It seems necessary to take an informed decision about an original language to be used for writing, especially in developing countries, in order to avoid further disturbance to children faced with a multitude of conflicting signs which may paradoxically, lead directly (back) to illiteracy. In this way, orality could preserve its cultural domain in mother-tongues in the strict sense and can, with the chosen, mastered, accepted rather than imposed language, form a many-facetted whole for the widest possible diffusion of culture, particularly since modern audiovisual technology is radically changing the relationship between the logic of writing and the dynamism of orality. Language teaching streamlined in this way could then include a less accessible foreign language, even in industrialized countries. This raises the question of a true North-South partnership which, sharing profits and losses, should open up to mutual language learning, since true plurality does not only mean using the languages spoken in the richer continents: it also implies an all-round choice in which profound meaning is written not only from left to right, but from right to left, and from top to bottom.

V. DRIVEN BY WHICH STRATEGY?

V.0 The somewhat military term "strategy" does not appear to have much to do with culture, dealing as the latter does with shades of meaning. But strategy can mean overall planning, that is to say all the ways and means of which a policy is carried out to achieve the objectives of economic and social activities: in our case, the contribution of education to cultural development. These objectives, listed earlier, require a co-ordinated strategy in at least three areas: national or intra-cultural co-ordination; local or intercultural co-ordination; international or cross-cultural co-ordination.

V.1 National or intra-cultural co-ordination could comprise central arrangements bringing together representatives of various public or private institutions, each of which may produce a cultural theory in accordance with its specifics, its purpose and its place in society. These institutions could be: ministerial institutions, and not only those under the auspices of the ministries of education and culture; political and social institutions; lastly, university and scientific institutions. Their role would be in the first place to compile a theoretical model featuring the various national cultural outlooks and to suggest ways in which education could contribute to the development of the culture thus outlined, after having determined its local feasibility.

V.2 Thus it is for local intercultural co-ordination to examine the practical means by which the proposed national theories might eventually be applied, to modify them, fill in the gaps and add to them provincial and ethnic intercultural details: an urban culture differs from a rural one and that of the mountains differs from that of the plains, in the same way as a seafaring culture differs from that of the desert, without forgetting other, historical or geographic, differences between one ethnic group and another, one society and another, even though all these variations might still belong to one great community which must not be overlooked either. Yet each one is able to make its own contribution to the communal edifice. Among those who can be involved in these consultations are not only provincial authorities and municipal or communal councillors but representatives of minorities and trades and above all primary and secondary school-teachers. The latter form an outstanding channel for interpretation and conveyance, for the ebb and flow from the top to the bottom and vice versa.

V.3 Finally, cross-cultural co-ordination. This could be the outcome of the two previous co-ordination activities. Its purpose would be to create a synthesis of all the theoretical and practical propositions of use in an overall, flexible and progressive programme to make education contribute to cultural development. This form of co-ordination would be international because of its cross-culturality. In this way and before laying down specific programmes, it would have to take into consideration the geo-cultural grouping of the country or region concerned. The North Africa region would, for example, have to concentrate on its internal ethno-cultural elements and its Arabness but also on its belonging to Africa and the Mediterranean, which it incidentally shares with Western Europe, itself connected with other geo-cultural influence zones such as Eastern Europe and North and South America. The same applies to the Asian regions in general and to the particular situation of islands, for example, and countries with a large proportion of migrants. At each level, however, contradictions arise one by one or all together, and so do complementary features. Contradictions are often due to technological gaps between neighbouring zones which are inter-connected but on either side of the North/South divide. The shrinking of distances that technology has brought us means, among other things, that those in the North have a one-way system of satellite and radio/television broadcasting that simply does not exist in the South. This often has disastrous results for the South, which feels "aggressed", particularly when the message broadcast is that of an inaccessible consumer sub-culture or the fragments of unethical (mis)information. Often the result is retreat into "identity shells" or the outright rejection of Northern cultures. Yet there could be a stimulating effect on the receiving cultures if the broadcasts or programmes had universal cultural content: then, interactions could result and be mutually enriching for cross-cultural programmes. It is true that the countries of the South are not always the ones to gain from technological gaps, but some regional and even inter-continental experiments, though restricted to universities and benefiting from no kind of mediation, perhaps point to better cross-cultural co-ordination. A good example is provided by the Mobile Euro-Arab University, a non-formal, non-governmental organization which seems to be developing entirely of its own accord. It convenes periodically once in the North and then in the South and brings together researchers and university members from either side to discuss highly meaningful subjects of intra-, inter- or cross-culturality. But even more than that, the new World Decade for Cultural Development already seems to have aroused awareness. The fact that the IBE and UNESCO thought to make "the contribution of education to cultural development" the theme for the forty-third session of the International Conference on Education at the very instigation of Member States is an encouraging sign in itself.

CONCLUSIONS AND PROSPECTS: A CONTRIBUTION BY EDUCATION TO CULTURAL DEVELOPMENT?

Any conclusions on this subject must remain open-ended, particularly if already this heading takes the form of a question following on, after all, from another series of

questions: What development? In what culture? With what education? Through which policy? Driven by which strategy? To find an answer we have tried to put forward a few rather incomplete thoughts which need to be followed up by broad discussion. It is possible, however, to identify some specific problems under seven headings, each one followed by a series of very conjectural questions.

1. The many aspects of development

Not so very long ago it was generally accepted that a neat distinction could be drawn between the industrialized countries and the Third World, the North and the South, the "developed countries" and the "developing countries". . . It now seems that these concepts are being challenged, without actually eliminating the diversity of situations which still demands that any universal reflection be adapted to each particular case (see I.2).

If that must be so, would it not be a good idea, from a methodological point of view, to create a new typology, not forgetting cultural characteristics, but using a new zonal grouping: "privileged", underprivileged areas" and "intermediate areas"? (This zoning could certainly be modulated from one continent to another, but different zones could also exist within one and the same country or a region to varying degrees.) This being the case, could not cultural development be common to all? or diversified? or both together? And how can education contribute?

2. Cultures and beliefs

Whatever kind of beliefs are held, either spiritual or lay, their ebb and flow seem to be a natural part of the human heritage. For this reason, they deserve to be respected and protected in a universal gesture of tolerance and mutual recognition. However, such terms as "fanaticism" and "integrism" are used exclusively for the description of some among them, which often leads to problems in mutual understanding and sometimes even undermines comparative scientific approaches (see II.2).

Would it not be better to approach systems of beliefs as sets of values, or even as cultural phenomena, which are, of course, worthy of respect but which go through periods of crisis and schism, with gains and losses? Are not such crises much more closely connected with the historical and social situation than their actual subjective or objective essence? Could not upbringing and education, both in school and university, further our understanding of these matters? Or should this be entirely up to the individual?

3. The objectives of education

From a theoretical point of view, all education can only tend towards the universal. The main lines of such a process could serve as preparation for the major scientific and technological transformations of the twenty-first century, for the cultural, intercultural and cross-cultural changes of our epoch. But for practical purposes this can only take place through the ways and means specific to each region, each country and each people, according to its own possibilities, world-view and convictions (see III.1).

What educational content could then be taken as the vital core for any prospective education, and what profile would the specifics of each region, country and area be given to make education contribute to widespread cultural development?

4. School culture

Whatever the curricula taught, schooling inevitably creates its own culture which seems to function autonomously. For, while school management in often official, the systems of symbols schools produce seem to come out of an internal mechanism. They form a pattern of behaviour and attitudes acquired at and by the school as an institution, but which often bear traces of competition or complementarity with the family or social culture. Nevertheless, in pedagogical communication, the teacher apparently plays an essential role going beyond institutional guidelines and environmental influences (see IV.2).

In this dynamic scheme in which the State and communities "manage" schools whereas only teachers "form" minds, how great a part may local cultural environment and external international situations play in the breaks and adjustments required for the life and evolution of any school or university in the process of cultural development?

5. Communication technologies

We must however assume that the new communication technologies (information by satellite, radio/television, etc.) are going to completely change the balance of cultural power both inside and outside the school, particularly in international relations, if they have not already done so (see above V.3).

Might schools, on their own, handle this situation, even by introducing a system of mobile video-libraries designed to counter the ill-effects of this new state of affairs? Or will we be obliged, as in genetics, to set limits to its development if it threatens humanity's stability in a one-way relationship without any offset? Or could we find an international compromise for a genuine intercultural and cross-cultural sharing of space? (The financial burden would have to be borne by privileged regions, while production would be equally divided amongst all, before being broadcast.)

6. Language culture

Generally, languages represent one of mankind's basic resources. Their maintenance and evolution, or at least their preservation, are an absolute must for cultural development. But mastering the writing skills for academic and scientific communication requires a paramount financial, educational and human effort. This cannot be made without a rigorous selection of priorities among the languages involved. This selection must, of course, avoid any suggestion of hierarchy, but should aim above all at an educational efficiency, which will be difficult to achieve without slimming down curricula (see IV.3).

Now, since children's use of time cannot be stretched indefinitely, since they must now study new subjects all of which are considered to be equally important, what language(s) should be selected as the principal vehicle(s) for teaching? And what language(s) should be chosen for the restricted purpose of internal and external communication? Would not the multitude of spoken languages, in other words "mother-tongues", be better off remaining as oral media, thereby leaving more time available for the so-difficult written mastery of a single, widely-used, local language? As for foreign languages, would the school work-load permit several of them to be learned, or would it not be more efficient to concentrate on the one giving quick access to technology? Finally, what place can be allocated to the study of languages in their own right for the purposes of inter- or cross-cultural understanding?

7. Scientific research

The poor relation in underprivileged areas, scientific research remains the cornerstone of scientific culture and educational advancement (see above, IV.1).

Given the universality of science, could we not first of all grant high-level researchers from underprivileged areas increased mobility enabling them to belong to scientific institutions in the North and South at the same time? But, however important such an arrangement would be for keeping research up to date, would such mobility be possible without special material and professional promotion? In that respect, would it not be a good thing, at least in education and culture, and as the crowning achievement of the World Decade, to set up an International Research Foundation on the Contribution of Education to Cultural Development, administered and supervised by UNESCO's International Bureau of Education?

These are a few questions which are far from exhausting the subject but could perhaps open the way to some fruitful exchanges.

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